

Preaching and Tolerance Amongst Religion: An Analyses From Homiletic Perspective

Sarmauli, M.Th

Sekolah Tinggi Agama Kristen Negeri (STAKN) Palangka Raya
uli_rahul2002@yahoo.com

ABSTRACT

This paper analyses the type, structure and content of preacher's sermons on Sunday service of Christian's churches, and congregation's perception upon sermons related to the improvement of tolerance amongst religion believers in Palangka Raya. A triangulation of qualitative and quantitative data, collected through a range of interviews, observation, sermon recorded, and questionnaire provided evidences that most of sermons' structure belongs to homiletic-deductive model and the type of sermon was dominated by expository, complemented by appropriate illustrations, while the contents consist of messages which aimed to strengthen the fear of God's based on Christian doctrine, to restore moral health, and to practice those moral values, —genuine love—for enhancing social welfare and tolerance amongst religions believers. Congregations perceived that preachers have mastered sermons' content very well, which supported by a well preparation of sermons, while preaching effectiveness was affected by preachers' holiness behaviors. By attending Sunday service regularly, congregations believed that there was an enrichment on their knowledge, the feeling of tranquility and readiness to practice those knowledge and moral values in social life characterized, among others, by tolerance attitude amongst religion believers. It is recommended that preaching model could be innovated from deductive into inductive model in which the contents could be more enriched by messages which aimed to strengthen genuine tolerance amongst religion believers.

Keywords: Preaching; tolerance amongst religion

1. INTRODUCTION

Fostering interfaith harmony, is a major challenge in Indonesia as "exclusivism still strong in our religious life" (Titaley; 2013: 1), something that is actual; no less than 80 percent of cases of conflict of 2010 was conflict inter (CRCSS, Graduate UGM 2010), or "is still there ... the majority who do not understand that the destiny Indonesia is living with diversity in diversity (the vice president, Kompas, June 2, 2013, p. 1, column 6; italics by the author), Indonesia inherited cultural pluralism, customs, languages and other areas (Azra, 2002: 39), the logical consequence of a socio-anthropological and geographical conditions as a maritime nation

The root problem of religious exclusivism, the opposite of harmony, very deep and complex. From the perspective of socio-historical religions Abrahamic inherit "the gift of Jew" so that the nations of Western and non-Western stuck in the "trap Jews", which has two dimensions, namely "Israel Bible as (1) a nation blessed, and (2) the nation holy" (Titaley, 2013: 19), which impede long period of emotional and intellectual aspects of its adherents.

Glasses of theological reflection and socio-political as stipulated in the Constitution of '45 (see Chapter XI, Article 29, Paragraph 1 and 2), Indonesia actually has a solid political platform that guarantees egalitarian principle in religious life. Nonetheless, at the level of group behavior, as if rampant "the race between Islam and Christianity" according to the analysis of the Dutch scholar, Schrieke (1955 & 1957; in Azra, 2002: 202), which is not proper as well, but the effect remains the stigma of infamy mutual reproach. Islamic circles as revealed Boland (1971: 43; in Azra, 2002: 213) "denied the truth of the Christian faith, while the Catholic priest and Protestant minister looked at the faith of Islam as backward and bigoted."

To respond to these issues, Christian religious education need to narrow the gap between dimensions credenda and agenda. Yewangoe (2011: xiii) explains, "credenda refers to what is believed or trusted, which can be expressed through the creed, or confession, while the agenda refers to the behavior and attitudes of ethical and moral undertaken by credenda earlier." Ethical behavior is to be realized not by itself, but through the learning process according to UNESCO's four pillars of education, "learning to live together" focused on the appreciation and practice of universal human moral values are "salam" (peace) and "love" (Azra, 2002: 204). The core values diaktualiasi sincerely in "human relations that are cultural, human and spontaneous" (Yewangoe, 2011: 43), yan in the teachings of Christianity with respect to the first main law and the man ordered to ". , , love the Lord your God with all your heart and all your soul and with all your mind. "Followed by the second law is" Love your neighbor as yourself "(Matius. 22-37-39).

The importance of community development contained in theses Quraish Shihab, the "catastrophe could occur not because religious people do not understand other people's religion, but also because of the inability to understand their own religion" (Yewangoe, 2011, p. xviii). Therefore, to foster Christians, the religious functionaries, such as priests among Protestant Christians, the role is very strategic to do exegesis, or preach a sermon material according to the Bible to occur "complete mastery" Christianity among his people. The effectiveness of the proclamation of the Bible that can be traced from the theoretical framework of communication (Hesselgrave, 2005) and homiletics (Susanto, 2007) taking into account the socio-cultural context. From the perspective of communication theory and homiletics, the sermon can be packaged in a small model of "Who (source) to convey what (message) through what channels (channel) to whom (audience) and how they affect (effect), accompanied by planning social background culture (context). "

2. RESEARCH ISSUES

Based on the phenomenon of religious exclusivism and the cause, the need for an assessment that is focused on, "How the structure and substance of the preaching of the pastor, is associated with the method of presentation in the churches in Palangkaraya, diertai response harmony pilgrims in the context of social life?"

Therefore, this study aimed to:

1. Uncover and analyze the structure and coherence of the message components, including sources, types, themes and substance and implementation.
2. Describe and analyze in more detail some of the dimensions of the nature of the message, include the destination, its preparatory process, style of presentation, and view the sermon Pastor orientation toward fostering religious harmony and change among the congregation.

Revealing the church's response to a sermon the pastor of the aspects of knowledge, faith, and religious tolerance. Results of this study have implications for the development of much-needed homiletics in the churches in Indonesia, whose status as a science and art of preaching, which combines the word preached in church, which is based on an accurate interpretation of the Bible and the development of principles and methods of preaching. In addition the results of this study are very useful to develop and foster:

1. Policy-based religious life character education for harmony among religious believers.
2. Institutions to prepare the religious teachers, pastors and other professional personnel, related to curriculum development, concerning: the arrangement of the relevant knowledge, the lecture and community service for prospective teachers of religion, pastor or preacher of the Bible.
3. The Church, in relation to the role of the pastor in order to more successfully implement his sermon.

3. THEORETICAL FRAMEWORK

1. Essence Preaching

Preaching the good is essentially the transaction process between the preacher and the congregation, because according to Killinger (2009: xiii) "preach not the work that can be done alone ... but it involves a lot of the community of faith, and the Bible is the center of a sermon held by the community. "And the" Bible-centered God (Killinger, 2009: 11). Therefore preach a business process that

goes on forever, because "he grew through reflection, the attitude of listening, prayer, reassessment" (Killinger, 2009: xiii) and "never considered acting alone, occurs in a succession (Killinger, 2009: 3).

Preaching involves the totality of the personality of the preacher as preaching as said Brooks (Killinger, 2009: 5) is the "truth through personality," which originated from "the first call, to love" because empathy or "look at the human condition or feeling horror and others (Killinger 2009: 5-6).

Although the sermon was difficult to be structured but Killinger (2009: 58-68) describes the structure or form of discourse include: (1) impressionistic, (2) development, (3) a description, (4) classification, (5) faceting, and (6) experimental.

2. Teori Communications

The communication process is really fundamental to the whole process of psychological and social us "(DeFleur, 1970: 76; in Hesselgrave, 2005: 37), and communication skills are really only found in humans in the sense he was" capable of exchanging meaning through the use of symbolism symbol "(Hesselgrave, 2005: 53). In the context of the proclamation of the Bible through the sermon, communication is a very important process, as in the phrase Agustin quoted Murphy (1960: 408; in Hesselgrave, 2005: 33) that "There are two things you need to treat Scripture: How to find (modo inveniendi) things will be understood, and how to express it to others (profendi mode) what we have learned. "

The communication process is very complex, can be simplified by borrowing model of cybernetic, so Claude and Shannon (2005: 38) identifies the elements of communication, namely: sender (sender), receiver (receiver), channel (channel), code, encoder, decoder, "noise" and feedback (feedback).

3. Homiletics

Position sermon very central, Rothlisberger (2006: 6-7) explains that before preaching "must be considered the basis of his message and preaching the good way." He also explained, must be met "homiletics material, concerning material or nats sermons and homiletics formal" regarding form and the implementation of the sermon, both can not be separated from the purpose of the sermon.

4. RESEARCH METHODS

This study used a qualitative method to uncover the problem "by examining various social setting and the individual who inhibit Reviews These settings (Berg, 2007: 8). This qualitative research focus is on the dimension of "unquantifiable facts" relating to people. Implementation process refers to the "spiral model of research approaches" (Berg, 2007: 24), namely through a sequential workflow: from ideas, literature review, design, data collection, analysis and findings, until finally the dissemination of research results. Related to research methods are two important aspects that must be met, namely the validation of research results and the code of ethics of research must be fulfilled.

To ensure the validity of the study, applied "triangulation techniques" (Berg, 2007: 5-8), to implement "some techniques to collect data" in the implementation, which is "the attempt to relate them so as to counteract the threat to validity indentified in each . "Fielding and Fielding (1986: 31; in Berg, 2007: 6-7. To meet the code of conduct, two important things to do are:

- Request for approval of the church and pastor berangkutan as a research subject.
- Ensure the confidential aspects of resources by eliminating all the personal identity of the priest in the research report.

Determination of the sample to move from the stage of identifying the three types of denominations of Protestant churches, so that the selected 13 samples of a church based on the principle qouta sample (Berg, 2007: 44) and 513 congregations as respondents who were selected based on the principles of convenience sample (Berg, 2007: 44) that its distribution as follows :

- From PGI (Communion of Churches in Indonesia) selected five churches and 280 congregations, with the details: GKE Sakatik (38 churches), GKE Hosanna (91 churches), GKE Agape (50 congregations, GKE Sinar Kasih (75 congregations) and HKBP Palangkaraya (26 churches).
- From PGLII (Gospel Fellowship of Churches Indonesia) have been three churches and 96 churches, namely GMII Award (27 churches), GKII (29 churches) and GKN "Filadelpia" (40 churches).
- From PGPI (Fellowship of Churches Pentecostal Indonesia) have been five churches and 127 congregations that GBI Rock (27 churches), GBT Mount of Olives (25 churches), GPDI Bethesda (26 churches), the Assemblies of God Adonai Samah (24 churches), and GKP Pentecostal (25 churches).

The church of the 13th collected 52 pieces of recorded sermon Sunday worship. Deepening the nature of the message using the 13 priests who were purposively selected based on the principle of purposive sample (Berg, 2007: 44).

To collect the data, there are four instruments to collect data, associated with data sources, namely:

- 1) Record the message on each sermon of every kind of church denominations, which were processed and analyzed by content analysis procedures (content analysis) (Berg, 2007: 303-332) with the following main steps:
- 2) Observation of participation, which directly hear the sermon and display pastor berangkutan, by utilizing observation guidelines; results diary (day church service) organized by codification.
- 3). In-depth interviews, using an interview guide to the subject is 13 pastors chosen in the sample elected church. Results of the interview is also recorded, converted into transcripts and structured narrative.
- 4) The questionnaire, such as open and closed-type structure, with the pilgrims respondents included in the sample was elected church.

5. RESULTS AND DISCUSSION

1. The view Pastor of Preaching and Worship Itself Sunday

Based on the results of interviews with 13 pastors from 13 churches, is clearly revealed the nature of the sermon delivered them in the event of worship every Sunday. Although there is variation in the content of the exposure of the priests, but there is some common ground.

According to the pastor of worship on Sunday is an obligation of a group of people, or a fellowship of believers which aims to foster Rokhani or to strengthen the faith; worship is an important moment to bow down to God or give thanks for the resurrection of Jesus Christ.

Sunday worship involves transactions between the pastor and the congregation. Expected from the presence of the congregation who came to worship the faith growth and maturity as a personal self, in addition to the awareness of God's grace. The congregation is also expected to seriously follow the event in order to comprehend, understand and perform the contents of the sermon. In other words, in addition they really understand about God, they also become doers of the word of God.

Meanwhile, in the context of worship on Sunday, the pastor, in the context of management also serves to coordinate elders and deacons who carry out the task. In accordance with a position that is very central, pastor holds a few important role namely as a model or example to maintain the sanctity of life in the framework of his duties as a fitting aspiration God through communicating the Word-his words are translated contextually in everyday life, so that the congregation really feel and pervading meaning.

During the preparation stage, the pastor do some things as a habit that has been attached. When preparing the sermon prepared two main points, namely:

- a. *Personal preparation* in the form of purification of the heart and mind, as well as the concentration that the services provided really good quality. In this regard, the preparation is always accompanied by prayer as komuniasi media to obtain God's help, in addition to fasting or meditation.
- b. *Preparation of material (exegesis)*, in the form of preaching, and material science analysis which is based on the Bible that is read repeatedly, the following interpretation for the words of God that will be presented really elected and according to the situation or needs of the congregation. Preparation of material with the planning of delivery means as simple as possible so that the congregation after worship, they obtain "something" of value, ie, in addition to know what needs to be done is also able to apply them in everyday life. To complete the word of God was also examined the contents of the book relevant, personal experience and reflection leading edge of the media material (eg, the Internet).

Two things are considered carefully in the preparation of materials sermon, namely (1) the needs of the church, in addition to the characteristics of churches that heterogeneous (for example, the level of intellect to understand the theology of high maturity pilgrims, and character) as well as consideration of the challenges of life now and that will come; and (2) the word of God to be submitted in accordance with the will of God. Additionally there are things that are guarded so as not to offend or judge certain elements.

Sermon itself absolutely must come from the Bible with enrichment relevant example of a living testimony or other illustrations, or parables that supports passage, in order to facilitate the pilgrims to understand the content of the sermon.

The interpretation of the verse should be careful, and to meet the requirements of science knowledge is needed to interpret, understand the context per the context and style of the language used. Preachers must focus on nats and faithful to the concept that no exegesis (deciphering text) and eigese (add). Interpretation approach the passage originally referred to the interpretation of the type expository, but do not get too far or stray from the verses of the principal.

Delivery of the sermon should be systematic. Systematics sermons include :,

- *Introduction* containing a short story or background passages, outlines interpretation, relevance and conclusions. Then the contents of the message, followed by the application.
- *The contents of the message*, include the contents of the Bible that have been dug, accompanied by illustrations or life experience.
- *Cover*, contains an appeal, along with the messages that need to be held, which ended with the conclusion that applied in everyday life. Attempted delivery techniques do not monotonous (eg, there are interludes ilusrrasi) so that the congregation remain focused to hear the word of God. The duration of the message, there is no provision for sure, but as a reference which is between 15-20 minutes.

Submission sermon involves complicated issues, related to efforts to draw attention to how the church, with illustrations on the one hand and the emphasis on the substance of awareness on the other. The priests, who understand themselves as preachers of the Bible argues, the orientation of the contents of the message delivery is not imposed in order to please the congregation who heard, but touched two parts: heart and ratios, which are expected to live eternally therein. Awareness it should be emphasized (for example, to repent) so that there is the renewal of life in the form of real action; it is necessary to strengthen the awareness of faith, while the illustrations, as inserts, such as witness of life, which is intended to assist the simplification of the message content so that the church better understand the content of what was spoken pastor.

Changes in behavior towards life as a congregation of true Christians is very coveted. How changes in the routine follow church after worship on Sunday, according to the pastor, the changes do exist such as increasing knowledge and readiness involved in church activities, or arrive on time.

The role of the church and the pastor of the church to foster individual behavior in social life in the context of pluralism in Indonesia is so important. In this connection preaching contains the value of the teaching of Jesus. In the delivery of news, pastor not seek popularity by assessing antarsesama church for example, but are keeping religious tolerance, based on the philosophy of harmony which is based on love between human beings, without interfering in the faith laiunnya.

Nevertheless some pastor explained, no doubt, that there is only the content of sermons judge other religions, although generally in Palangkaraya, interfaith tolerance is quite high in this regard there is a sermon broadcast contains religious harmony in the second week at the RRI.

To promote the community in the future, how the role of preaching, according to the pastor, church management needed improvement, supported by better cooperation, peningkatan organization and means. Church growth is necessary, not only in terms of quantity but also the quality of the understanding, the church sermon apply in real life and become a blessing in life. In this regard, the content of the message is really rooted in the word and loaded with the value of love and not be judgmental or spread provocation.

2. **Structure and Substance Sermon**

Having to 52 recordings sermon Sunday service is written in the form of transcripts and analyzed by codification made with the inductive approach, is clearly revealed several issues related to the structure of the message which includes (1) a systematic presentation: introduction, contents and cover, and (2) the type sermon includes sourcing scriptures, theme, content and expression of its application.

Opening sermon aims to start the communication process in order to attract the interest and attention of the church against preaching that they listen intently, understand, permeates the heart and reason, and then determined to implement it. Although the style of sermon delivery varies among pastors, but there are some fundamental similarities, including raw expression and the content of the message

delivery technique. In the 52nd sermon, standard greeting is an expression of the word love, followed by theme and penggugahan attention in the form of expression or illustration depicting the gap between the normative moral values with the reality in the reality of life.

The main source is the substance of the sermon entirely scriptures, despite inset illustrations here and there. With regard to the scriptures delivered pastors, illustrated spread the word prepared Pastor, ie most frequently or about a third of what was spoken pastors source of passage of Luke and Matthew. The rest, quite often (18 percent) comes from the passage of Acts and Yahya, followed disclosures other passages, less often (25 percent), namely Rome, the Psalms, Timothy, 1 Corinthians and Proverbs.

Type sermon presented by the priests, most often (38 percent) types of expository, namely "sermon that its main content is the exposition of the Bible" (Broadus, 1979: 58; in Sutanto 2007: 1970. Pastor also quite often (33 percent) presents sermon types of topical ie "sermon that gets the division sermon on the topic or subject (Broadus, 1979: 55; in Sutanto, 2007: 197) and the message type of textual (25 percent), namely," sermon that gets distribution of the content from one part of the Bible, while the type of thematic rarely served.

With regard to the theme, which is reflected in substance, most (40 percent) focused on raising awareness and strengthening of faith, followed by orientation quite a lot about the cultivation of moral character (29 percent) and stress on social behavior (29 per cent). With regard to the strengthening of faith in the sermon pastor footage BP as follows:

, , , even though he had a difficult life. , , people who have reasonably good faith in his life, he knew exactly who his God, he knows exactly the action of his life, he knew his sins to God. God will not let him continue to suffer and continue to experience problems. Whose faith was strong in the Lord even though the situation left to right, front to back, broke ganjing. , , he still rejoice in the Lord because he knows God's help.

Furthermore, with regard to moral development, expressing the core moral values of love, says pastor (BP), "love it necessary sacrifice." In another part (BP) describes the meaning of love:

Do presumably loyal love and leave you. Kalungkanlah it [love] on your neck, write them on your heart, love and heart, whether you would have love in your life, or to judge people who are close to you, your girlfriend, your friend, your husband, your wife. Love is the hallmark of the trust, love and loyal.

Associated with the challenge of behavior does not reflect Christian values, also appeared the theme and substance of lifestyles that are considered deviant, although few (1 percent), similar to the appearance of the substance on the issue of social relationships between people related to the tolerance which is also very rare (1 percent) , Harmonious social behavior among fellow was described by the pastor (DB as follows:

A perfect relationships and interactions with others. It shows how to realize with each other in a way not *boast*. Love is not just words but our relationship to others. The quality of the Christian faith is not due to hold the Bible but how relationships with others. (Slashes by the author).

Delivery of the sermon basically showed strong coherence since the election of the scriptures, theme, content, and applications that are packaged in this type of preaching itself. Although the main source is the scriptures, priests are always complete with illustrations to reinforce the impression of the contents of the message once the process of signification. When the pastor of GKE Sinar Kasih KU peel essence of the value of love, he also embellish the description with illustrations. He explained, ". , , love in the Christian religion is not simply pronounced like are said in 1 Corinthians chapter 13, but the highest level of love called agape, not eros love. Why is there a disabled people can do you for exceeding the normal person? "Love a high level with regard to sacrifice, dignity, loyalty was loyalty to God."

3. Performance Pastor

Preaching is performa, related to how Pastor preached, and of the church, can also be seen as related to the performance of physical and psychological reactions, the results of listening to the performance of the pastor. Based on observations of the display to 13 people preacher, preaching styles they can be grouped into five groups, each of which has a variation as well.

a. The first group is the minister who is considered very effective because it controls the content and art preached by the delivery style substance, passionate and fiery, reinforced dish hit the target, which

reflects the broad insights, and innovative ways to kemajuan the church, so the church watched with enthusiasm as well.

- b. The second group of display belonging Rev. effective, but different in style of delivery, which is more calm, authoritative, accompanied by a systematic presentation and easily understood by the church, characterized by vision and the ability to motivate pilgrims.
- c. The third group, which display relatively less effective: (1) excited but impressed still undecided; (2) excited but too many illustrations; (3) lackluster, with illustrations illogical; (4) excited, but the illustration out of context, (5) excited, but the contents of the message does not fit in terms of the perspective of homiletics and hermeneutics, and (6) excited, but weak in the preparation of materials so many illustrations focused on her.
- d. The fourth group, the display is not effective, the quiet but seem hesitant and pronunciation of words and tone of voice is less clear. Included in this group are pastor zoom relaxed, much distraction nyayian, so the sermon does not focus as if there is no preparation.
- e. The fifth group, look very ineffectively because the sermon is not the focus, and many illustrations of Pastor itself, interspersed with many interventions on emotional factors that congregation responded with applause and laughter excited.

4. The Church's response to the Sermon

The response of the church, consisting of 235 men and 278 women aged between 12 to 85 years for preaching pastor at the Sunday service, recorded in their answers to the questionnaire as much as 16 grains with response patterns Strongly agree (SS), Agree (S), Undecided (R), Disagree (TS) and Strongly Disagree (STS). The 16 items that reveal the effects of sermons based on the perception of pilgrims with regard to the preparation of materials and control by the pastor, the increased knowledge about Christianity, penggugahan emotion, readiness to practice the teachings of Christianity and society better, the relevance of the substance with kehiduan everyday as well as the tendency of contents sermon judge people or other parties.

Changes in attitudes and behaviors related to the teachings of Christianity will occur, including as a result of attendance regularly attend worship every Sunday. This assumption that the data reinforced the tendency of pilgrims majority (90.2%) were admitted to attend regularly, and the rest, including hesitation, that few (9.8%) were declared not attend regularly.

With regard to the preparation of a sermon by the pastor is concerned, the majority of the congregation (90.45%) thought the pastor prepare the sermon substance as possible, and only a small portion (9.55) including those in doubt memorable pastors do not make a good preparation. Readiness was supported also by the impression that the majority of pilgrims (87.92%) thought the pastor penguasa conveyed material, while only slightly (12.08%) who argue no pastor or less mastered the material conveyed.

There is no doubt that the regular presence effect causing the change. The majority of pilgrims (73.12%) feel much more knowledge about the religion after every time I hear the sermon the pastor, the rest (26.88%) who feel less increases. Meanwhile the church, the majority (76.61%) feel emotions very touched when I heard the delivery of the sermon the pastor, and the rest (23.39%) felt less excited emotions.

Associated with the changes experienced by the church, the majority (81.48%) feel more ready to practice the teachings of true Christianity, and only a handful (18.52%) who feel unprepared. In that regard the majority of the congregation (82.64%) feel want to be a better social life. This readiness may be related to the relevance of the content of the sermon the congregation majority (80.86%) memorable sermon relevant to the issues of everyday life. In this regard, also according to the majority of the church (77.19%) sermon Pastor did not assess the other party. Hence a majority of the church (69.39%) feel sermon Pastor give peace because it is completely in accordance with the teachings of Christianity.

6. DISCUSSION

All sermons were presented and recorded still reflects the paradigm of homiletics old, whose structure is deductive so that all the preaching begins with the introduction of the scriptures particular, the most frequent passage of Luke and Matthew, to introduce the theme coupled with the substance and inserts illustration, until the conclusion of which contains a "call "to practice the word that was preached.

That is why most pastors sermons classified expository kind, such as scriptures were elaborated with good, and loaded with doctrine.

No wonder if the model of deductive, kind of expository of the delivery of the substance of rhetorical and informative, with a style that excited or "fiery" although, based on observations, although not always the style is effective, because there are some pastor who actually float in the illustration less relevant, and even out of context.

With regard to the style of deductive is also apparent substance of sermons mostly contains and also aims to strengthen the faith and foster moral character, It is also revealed in the response of the church, it seemed to add a science as well "refine taste", which is the main goal of a sermon ideal. The consequence is a little portion of the substance that leads to the development of inter-relationships, although normatively Pastor said interfaith harmony in Palangkaraya very well-maintained.

7. CONCLUSION

Based on the findings, conclusions were obtained as follows:

1. Structure of preaching in the churches in Palangkaraya refer to classical homiletics, deductive, rhetorical and informative, so that it was clear from the introductory passage groove systematics Akitab, themes and substance to the application.
2. Accompanying the deductive models, the more frequent types ditampiulkan sermon is expository with an inset illustration deemed relevant by the pastor, in spite of the observations, in between which is precisely out of context or irrelevant.
3. The pastor is basically preparing the homily as possible to look as good as possible on any event Sunday service, something that is considered good, which he presented systematically in the hope there is a change among pilgrims.
4. The church recognizes any changes they feel, not only increase knowledge, but also enrich the flavor and atmosphere of mysticism quieter.
5. There were no substance or the delivery of a sermon that offended people or other people, giving the impression of religious harmony in Palangkaraya concern to the churches.

8. SUGGESTIONS

Based on the conclusions obtained several suggestions put forward as follows:

1. As an institution, the churches in Indonesia need to reposition the role, so that the substance of the message was not solely focused on the paradigm of the doctrine of the faith, to proclaim the words of the Bible, but also increasingly concerned with Ingkungan context of social, cultural, economic and others as needs that are directly helped shape and influence the behavior and lives of Christians and other people.
2. classic homiletic model that emphasizes the deductive method and informative, forward, as an innovation, transformed into a model of inductive and is trasformatif with the consequences of the clergy should have extensive knowledge while maintaining carefully so as not to be separated from the context of the word of God.

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